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REPORTS.

ARCHIV FÜR LATEINISCHE LEXIKOGRAPHIE UND GRAMMATIK. Fünfter Jahrgang.¹

Pp. 1-15. Under the title 'Kleidung und Wohnung im Sprichwort,' A. Otto continues his studies of proverbs. These refer chiefly to the primitive conditions of life, uninfluenced by luxury or change of fashion. The lack of any reference to the head-dress is, of course, due to the limited use of hats.

Pp. 16-32. Albrecht Köhler summarizes the various etymologies of *ecce*, and treats at length of its use. The view of Georges and others (*ecce* = *en. ce*), of Ribbeck (*ec* = **eque* found in *ecquis*, etc., i. e. *ecce* = *e-que-ce*), of Corssen (the *e* of *e-ccc* a form of the dem. *i*), of Vanicek (an imper. of the root *ak*), are not regarded entirely satisfactory. It is a deictic exclamation meaning 'look!' 'look there!' 'there!' and is a feature of the *sermo familiaris*. It is lacking in the fragments of the Roman historians, in Caes., Val. Max., Suet.; occurs once in Sall., three times in Liv., once in Curt.; in Tac. only Dial. 3. 17, in Amm. once; in epic poetry occasionally. In comedy it is usually combined with some demonstrative form, as *eccum*, *eccillum*, etc., with a preference for the third person. But out of the thirty examples in which the simpler form occurs in Plaut., strangely enough half are with the first person.

Autem unites readily with *ecce*, and in Ter. there is only one instance (Ad. 995) of the simple form *ecce* with which *autem* is not attached. The only instance of *ecce* in Sall. (Jug. 14, 11) is in union with *autem*. Verg. is the last author to use this combination frequently—ten times in all. The other poets of the Augustan period, and prose-writers as well, avoid it, though Ovid, e. g., uses *ecce* alone some eighty times. The rare use in later poets is in evident imitation of Verg.

The development of *sed ecce* is somewhat different. *Ecce* in connection with a dem. (*eccum*, etc.) occurs with *sed* in Plaut. about fifty times, and usually in announcing the approach of some one; in Ter., eight times. In the later period, with the exception of a few instances in Cic., this usage vanishes until we reach the tragedies of Seneca.

The compound forms *eccum*, *eccam*, etc., are restricted almost entirely to the archaic period, and are found only in the acc. The few passages apparently showing the nom. (Plaut. Men. 180, Stich. 536 and Ter. Eun. 79) have been emended. In Ter. we find no forms compounded with *ille* and *iste*. The compound forms, in accordance with their derivation, *ecce-eum*, etc., were properly used with the third person, but in the popular language they sometimes assumed the more general meaning of *ecce* and occurred with other persons, as in Heaut. 829, *eccum me*.

¹ The summaries of the Archiv, which have been suspended since A. J. P., vol. VIII, p. 363, are herewith resumed, with a welcome promise of continuance.—B. L. G.

Pp. 33-48. 'Satur und die davon abgeleiteten Wörter.' A. Funck. Formerly printed as a program, Kiel, 1888. The derivation uncertain. In the early period generally applied to men, and in its later use almost wholly to animals. Only thirteen places where *satur* does not mean *cibo plenus* are mentioned, and but two of these distinctly mean *ebrius*. The construction with the gen. is rare. The substantivized form occurs in proper names, as *Satur* and *Saturus*. The feminine form is found in the phrase *per saturam*, and *in saturam* in all periods. The early form *satura* became *satira* after the analogy of *maxumus*—*maximus*, etc., where the change is due to the labials. Then follows treatment of *saturitas*, *saturare*, etc.

P. 48. Note by Havet on the subj. gen. (*Laus alicuius*), and by Schmitz on 'Interemo, Peremo und Zugehöriges.'

Pp. 49-55. A careful study of all the meanings of *Litteratura* by Wölfflin, who finds the modern meaning 'literature' occurring perhaps in Vitruvius VI, Praef. 6, and certainly in Tert. de Spect. 17 and afterwards, a meaning not recognized by Georges.

Pp. 56-88. A full treatment of the 'Substantiva personalia auf o, onis.' R. Fisch.

Pp. 89-106. A lexical article on 'Abominabilis—abortus.' H. Ploen.

P. 106. A note on 'Quaranta' by Wölfflin, and on 'Ambagio' by Nettleship.

Pp. 107-24. Two lexical articles by Wölfflin: one on 'Abolesfacio—abolla,' the other 'Aborbuto, Abpatruus—abrenuntio,' and a note on 'Abietalis.'

Pp. 125-32. A continuation of Gröber's 'Vulgärlateinische Substrate romanischer Wörter,' from *Qua(d)raginta* to *rasc(u)lare*.

Pp. 133-44. Miscellen: 'Zur Geschichte der Hauskatze,' Sittl.—'Medus, mattiobarbulus, motum,' and 'Zahladverbia auf iens,' Stowasser.—'Scobere, scopere, scrobere,' and 'Romanisches bei Cassian,' Petschenig.—'Angiportum,' Landgraf.—'Theotiscus,' Cramer.—'Animabilis, offocare (effocare) und pulsus,' Hauler.—'Impensa = Mörtel,' H.—'Zu Commodian,' Thielmann.—'Per omnia,' Wölfflin.

Pp. 145-53. Review of the literature of 1887-88.

Pp. 161-91. 'Substantivische Parataxen.' Gustav Landgraf. The author refers to all such repetitions as *vir virum legit*, *vir cum viro congregitur*, which he resolves into two classes: those in which the relation of parataxis is expressed by case, and those by prepositions, as in the above examples. All instances of the first class are treated under four divisions corresponding to the four oblique cases: Gen. *neque aqua aquae neque lactest lactis unquam similis*, Plaut. Men. 1089; Dat. *ratio rationi par est*, Sen. Ep. 66, 32; Acc. *lapis lapidem terit*, Plaut. Asin. 31; Abl. *castris castra conferre*, Enn. Trag. 140 R., and often. Those of the second class include instances either with one preposition, *manu ad manum*, or with two, *a terra in terram*.

P. 191. 'Nachtrag zu S. 140,' Landgraf; and a note on *Pipinna* = *parva mentula* by Stowasser.

Pp. 192-222. An article on 'Die lateinischen Adjektiva auf *osus*' by Schoenwerth; revised and enlarged by Weyman. The authors attempt to treat by classes of the derivation and meaning of the 844 (Paucker) and more adjectives of this type. The early form in *-onsus* is very rare except in *formonsus*. Both inscriptions and MSS offer a few instances in *-ossus*, and a few also in *-unsus* and *-usus*. Most of these adjectives are formed from substantives, and those in Cicero are almost exclusively of this kind.

Forms in *-osus* are sometimes made from adj. stems, but only *bellicosus*, *ebriosus* and *tenebricosus* belong to the class. per. In a few instances the primitive is also a verb. Various irregular formations are explained, and in some cases the authors take issue with Paucker (Vorarb. z. lat. Sprachgesch. 72-92), e. g. *ambiti(on)osus*. *Dignitosus* is from *dignitas*, rather than *dignus* with *it* interjected (Paucker). The large number of words with an *i* in the stem (*gloriosus*, etc.) produced by analogy a few such forms as *curiosus* with *i* inserted. Likewise some adjectives like *mortuosus* are formed with a spurious *u* after the analogy of primitives of the fourth decl. in *-tus* and *-sus*. *Febri-cosus*, etc., are formed after the analogy of *tenebricosus*, *bellicosus*, etc. The occasional forms with primitive suffix *-in*, *-it* and *-ig* are considered. These adjectives are formed from verbs of the first, second, and third conjugation by dropping the thematic vowel and inf. ending (*re*), and adding *-osus*; e. g. *fluosus*. In verbs of the fourth conj. the inf. ending alone is dropped, *blandi-osus*. The development of *-osus* is represented thus: *lumin-vant-io-s*, *lumin-ontios*, *luminonsus*, *luminosus* [the authors strangely writing the vowel *a* in *-vant* for the generally accepted I. E. *e* (*-vent*, *-unt*)]. The meaning is 'abounding in': *rimosus* (Hor.) = *plenus rimarum* (Ter.), and the adj. in *-osus* is paralleled in all periods by the substantive with *plenus*. A secondary meaning corresponding to the Grk. *-ώδης* and *-ειδής* is also not uncommon, as in *cadaverosa facies* (Ter.). A goodly number of abstract nouns in *-tas*, like *muleriositas*, were added by Cicero and later writers.

The meaning of these adj. was sometimes softened by a dim. suffix, as in *formonsula* (Varro), and sometimes strengthened or weakened by preps. (*ex*, *prae*, *per*, *sub*, etc.). Illogical is the use of a negative prefixed to these adjectives. Nevertheless such combinations as *inofficiosus* occur. The article closes with a glance at this suffix in the Romance languages, and a list of the two hundred words treated.

P. 222. Note on 'Superuentor' by Funck, and on 'Angustator' by Nettleship.

Pp. 223-33. Additional remarks by Meyer on 'Das lateinische Suffix *os*, *onis*.' Cf. pp. 56-88.

Pp. 234-42. Continuation of Gröber's treatise on the 'Vulgarlateinische Substrate romanischer Wörter,' from *reburrus* to *rutiliare*.

P. 242. Note on 'Cultor' by Funck.

Pp. 243-53. 'Abrepticus—abripio,' with elucidations by H. Ploen.

Pp. 254-63. 'Abrodo—abrotonum,' with special note on *abrogare*. J. H. Schmalz.

P. 263. Another instance of cognomen *Saturus* is given by Funck, and in Verg. Cul. 140 Robinson Ellis would read *fleta cupressus* instead of *laeta cupressus*.

Pp. 264-76. 'Abrumpo—abruptus,' with special comment on *abrumpo* by the editor.

P. 276. Note showing that Osthoff in Arch. IV 455 ff. had been anticipated in his explanation of adverbs in *-ter*.

Pp. 277-85. Lexical article on 'abscedo' by Miodoński.

P. 285. Exception is taken by Stolz to Stowasser's derivation of *vicies* from *dui-decies*.

Pp. 286-96. Miscellen: 'Tormenta,' Brandt.—'Discipulus,' Stowasser.—'Solarium und Maenianum,' Sittl.—'Grandiusculus, grandiculus,' Hauler.—'Circa, circum,' Wölfflin.

Pp. 297-313. Review of the literature of 1887-88.

Pp. 314-18. Nekrologe: Prof. Otto Arnold Friedrich Gerber, the Tacitean scholar, and Dr. Joh. Nep. Ott.

Pp. 321-68. 'Die zusammengesetzten Präpositionen im Lateinischen.' Carl Hamp. The author first calls attention to the use of compound prepositions in Greek and the Germanic languages, and among those mentioned for English are '*about*,' '*intu*.' In Latin such compound forms are a mark of the *sermo familiaris*. They occur in the writings of Plaut., Enn., Cat., etc., and a few receive the sanction of classical prose. A few new forms are introduced in silver Latin, and many arise in the following periods, particularly in the writers who imitate the archaic, and in the writings of the Church Fathers. These compound forms arise in the popular language for the sake of emphasis and for greater distinctness and clearness. In many cases the new form gives rise to a new meaning. Some of the compounds are made on Greek models, and, in the late period, some are formed mechanically without apparent reason. In a few instances like *circumcirca* the prepositions are similar in meaning, but in a great majority of cases the meaning is different, and the first preposition a monosyllable and usually of local signification. The most common prefix is *de*. In some cases the compound prepositions retain throughout their prepositional meaning, but more frequently they are also used as adverbs. As most simple prepositions were originally adverbs, likewise these compound forms were generally employed as adverbs at first and gradually became prepositions. The usual rule that the second preposition is the governing one will not hold, for many, if not more, instances occur of the case depending on the first. The number of compounds with prepositional meaning is fewer than those used as adverbs. With the exception of *desub* there were no pure prepositions formed of monosyllables until late. The various compounds—some seventy-odd in number—are considered individually in reference to form, origin, use, and meaning.

P. 368. Stolz in a note takes exception to the derivation of *-osus* from *-oventio*, which he inexactly attributes to Schönworth-Weyman (p. 193), and

approves rather of Osthoff's view, from **ovenss-o*, **o-vent-to* (*o-unt-to*) as *defensu-m* from *defend-to*.

Pp. 369-86. In this number A. Otto continues his treatment of proverbs under the heading 'Familie und Freundschaft im Sprichwort.' In some instances the idea of the proverb appears in a variety of forms; e. g. Cic. Or. 10, 33, *sed nihil difficile amanti puto*; Verg. Ecl. 10, 69, *Omnia vincit amor*; Plin. Ep. IV 19, 4, *sed amor, qui magister est optimus*; Hieron. Ep. 22, 40, *Nihil amantibus durum est*; ib. Ep. 17, 1, *quia caritas omnia superat*.

Pp. 387-98. 'Id genus und Verwandtes.' Wölfflin. A systematic attempt to trace the development of this idiom throughout the literature. The accs. *id genus* and *hoc genus* are limited to Lucil. in early Latin, and to Varro in the classical and silver Latin, with few exceptions; Cic. Att. 13, 12, 3; Liv. 1, 8, 3; Hor. Sat. 2, 6, 44; and possibly Plin. N. H. 3, 114; common in late Latin. Varro uses this expression not only in apposition with the nom. and acc., but also with the abl. *Quod genus* occurs somewhat more frequently in the better period of the literature, but always restricted to the nom. and acc. *Quid genus* and *omne genus* were less common. *Idem, illud, istud, aliud genus* and the like never occur. The substitutes for the various expressions are also mentioned.

P. 398. A defence of *Defoculus* in Mart. 12, 59, 9 by Emil Renn.

Pp. 399-414. 'Quatenus.' Wölfflin. The uses of *quatenus* are considered respectively as a local, temporal, causal, final, and consecutive particle, as equivalent to *quomodo*, and to introduce a clause in place of acc. and inf. It is a rare word in classical Latin and fails utterly in early Latin, in Varr., Caes., Sall., Verg., Sen. Rhet., Luc., Stat. and others. Only the local meaning occurs in Vitruv., Col., the Elder Pliny, and the Script. Gromatici.

P. 414. 'Glossae nominum. Nonius, p. 91.' Nettleship.

Pp. 415-37. 'Die Adjektiva auf -icius.' Wölfflin. A thorough-going treatment of these adjectives in regard to their derivation, meaning and extent in the literature. There are two classes: those in which *ic* belongs to the stem and those in which it is a part of the suffix. It is the latter class that comes particularly within the scope of this article. This may be resolved into two: denominatives with short *i* (*aedilicius*), and adjs. with long *i* derived from the perfect pass. part. (*commenticius*). The four adjectives derived from present stem according to Paucker (Vorarb. z. lat. Sprachgesch., Berl. 1884) permit of another explanation, e. g. *peticius* : *petiticius* :: *fastidium* : *fastitidium*. The denominatives formed from *i* and *o*-stems were earlier than those from *a*-stems—the latter not found before Petron. 45, 4, *lanisticia*. Those from dental stems are rare, and later than those from *r*-stems. The meaning of -icius was originally 'appertaining' or 'belonging to,' though various shades were developed.

The adjs. of participial origin are as 2 : 1 in frequency in comparison with the denominatives. The meaning was closely related to that of the participle. For example, *dediticius* : *deditus* :: *libertinus* : *libertus* (= *liberatus*). Sometimes they correspond in meaning to adjectives in -ivus, which were likewise derived from perf. parts. These adjs. of passive formation became also active in sense, and were used like present active participles.

These adjs. were very rare in poetry outside of Plaut., although well suited in form for hexameter. The author therefore would see in them the characteristics of the *sermo familiaris*. In the index are starred many words not mentioned by Georges.

Pp. 438-52. 'Usque als selbstständiges Adverb.' Thielmann. *Usque*, derived from *ubs* for **ubis*, originally meant 'wo irgend wie,' i. e. 'on all points,' 'everywhere,' and the action or condition described is represented as extending from one point in a direct line to another. The idea of continuity is essential, though the end points need not be stated. The original local meaning of *usque* is, however, very rare, and it was used chiefly in a temporal sense, meaning 'without interruption,' 'continually.' *Semper* is a common synonym. *Usque* applies to time as a continuous line, *semper* (*sem-per*) includes the idea of space; *usque* expresses advancement in time, *semper* a permanent condition. *Usque sequi* means 'to follow continuously,' *semper sequi* 'to follow every time.' The characteristic tense for *usque* is the future, for *semper* the perfect (or the present).

The temporal meaning is clearest in which the extent of time is expressed, e. g. *vixit tris usque per annos*. *Usque* meaning 'continuously' occurs with verbs of motion, and also with verbs expressing a passive state (*esse*), or a state of activity (*florere, tenere*); thus often nearly equivalent to *per-* in composition. In the *sermo familiaris* arose the use of *usque* with verbs in which it could not have the original meaning 'continuously, in a direct line' except as a sort of hyperbole; so with verbs of giving, kissing, and verbs expressing sound. Thus *usque* approached the distributive sense of *semper*. This usage and the exigencies of poetry brought about frequent confusion with *semper* from the Augustan period on. From laying special emphasis on reaching the terminus, the idea 'sufficiency,' 'completely' arose (= *satis*), and from stress on the idea of continuity arose the meaning 'orderly,' 'properly,' 'very' (= *probe, valde*); these are termed the modal use and occur as early as Plautus.

Pp. 453-86. A continuation of Gröber's article on the 'Vulgärlateinische Substrate romanischer Wörter,' from *sabanum* to *suus*.

P. 486. A note on the form of 'Ardalio' by K. E. Georges.

Pp. 487-99. 'Pseudo-Cyprianus (Victor) de aleatoribus.' Wölfflin. A cursory treatment of the forms, language, title, date, and text of this tract erroneously connected with the name of Cyprian. It was apparently written by an African after the time of Cyprian, and exhibits the features of popular Latin and the breaking down of the language.

Pp. 500-7. Lexical article from *Abscedo* to *Abscessus*, by Miodoński.

P. 507. A note on the Italian word *Stima* = *fama*, occurring as early as the 10th century. Karl Wotke.

Pp. 508-19. 'Absdo—absocer,' with elucidations on *absimilis* and *absistere*. Wölfflin.

P. 519. 'Nachtragliches zu Maeniana' (cf. Arch. V 290). Wilhelm Brandes

Pp. 520-33. 'Abscidio—abscisus,' with special comment on *abscido* and *absciendo*. Fürtner.

Pp. 534-9. 'Abscondite—absconsor' by Thielmann, and a note on *anculus* by A. Funck.

Pp. 540-64. Lexical article on 'Absoluo' by Ploen, and a note on *compastoralis* by Hauler.

Pp. 565-81. Miscellen: 'Utrumque als Adverbium,' 'Amare facio,' and 'Candebrum,' Hausleiter.—'Zu donicum, donec, doneque, donique, dunc,' Zimmermann.—'Noch einmal die Verba auf -issare und -izare,' A. Funck.—'Zu Caesars Fortsetzern,' H. Schiller.—'Zu den Zahladverbien auf -eins,' Thurneysen.—'Ueber eine eigentümliche Wortstellung bei inquit,' and 'Reflexives proripere und miscere,' Petschenig.—'Increbrare,' Hauler.—'Zum sogenannten ὅστερον πρότερον,' Hauler.—'Inire,' Havet.—'Discipulus,' Bréal.—'Vulgärlateinisches aus den Rechtsquellen,' H. Suchier.—'Der euphemistische Gebrauch von pacare,' Wölfflin.

Pp. 582-606. Review of the literature of 1887-88.

Pp. 606-9. Nekrologe: Emil Baehrens and Karl Hermann Ronsch.

E. M. PEASE.

HERMES, XXX (1895).

E. Meyer, Der Ursprung des Tribunats. The statements of the annalists regarding the origin of the tribunes and the tribes are mere hypotheses. The nucleus of the Roman state was not the 'Servian' city, which belongs to the period of the Samnite wars, but the earliest republican city of the four *regiones*. Here dwelt the owners of the neighboring farms, the artisans and the rest, organized into four tribes. The original four (not two) tribunes were the leaders of these tribes, chosen by them, not by the *curiae*, and bearing to the *plebs* the relation of patron to client. Even later their jurisdiction was really confined to the *pomerium*. Their number was perhaps increased to ten, when the country people were enfranchised and enrolled in tribes. The secessions of the *plebs* in 494 and 449 have no historical foundation, and the *mons sacer*, Verginia and the other details are pure inventions. The parable of Menenius Agrippa is an old story referred arbitrarily to 494.

J. Vahlen, *Varia*, XLII, holds that Porphyrio on Hor. Sat. I 6. 41 refers to the life prefixed to his commentary; XLIII defends Cic. de rep. I 36. 56 *qui ut ait totum Olympum Homerus converteret*, and cites III 10. 17, besides Caesar, Petronius, Plato, etc., for interjected *inquit* or ἐφη; XLIV defends *nunc quod in eadem* in Caes. B. G. VI 24. 4, explains *in* as causal, and upholds the use of *Germani* in the relative clause by citing V 4. 1, 6. 1, etc.; XLV defends ἄλλως τε . . . ἅτε δὴ in D. Chrys. 12. 28 by comparing §32, and shows that ἄλλως τε often means ἄλλως τε καὶ in Chrys.; XLVI defends *lacti fluentem . . . ostentant* in Sen. de prov. 4. 4 by connecting *lacti* with *meliore casu*, and cites other cases of trajection in Seneca.

H. Joachim, Die Ueberlieferung über Jesus' letztes Mahl. Mark is the oldest and best authority for the Last Supper, and Matthew follows the same source, with a few additions. John is the first to name the traitor, the others

presume that he is well known. Luke alters the tradition to suit the later belief that this was the passover meal, whereas it was really eaten the day before the feast. Paul differs radically from the gospels, for he is the first to indicate that Jesus established a rite. He also develops the idea that Jesus' death secured forgiveness of sins to mankind, a later apostolic theory first advanced by Matthew (v. 28). Peter was not the source of Mark, but of Paul.

E. Ziebarth, *Der Fluch im griechischen Recht*. The curse of the gods protected not only sacred property and the observances of religion, but also the natural obligations of man to man and even the state and its laws. It was prescribed as a penalty throughout the Greek world, but especially in the islands and Asia Minor. It was preserved from earlier times by the power of conservatism.

G. Kaibel, *Kratinos' Ὀδυσσῆς und Euripides' Kyklops*. The former play opens on the seashore with a chorus of Odysseus' companions. After a drinking bout with Polyphemus, the chorus go to the cave and their place is taken by an ἀντιχορία of twelve Kyklopes; when the Ὀδυσσῆς return, the ἀγών begins and the Kyklopes perhaps defend an absolute monarchy, while the Greeks uphold democracy. Then follows the blinding and the flight, and the parabasis ends the play. The close similarity of the close of the Kyklops to the end of the Hecuba shows that the Hecuba borrowed from the Kyklops. A comparison of 417 ff. with Alc. 756 and the weakness of Odysseus' rhetoric (283 ff.) make it probable that the Kyklops is also earlier than the Alcestis (438), though later than the Ὀδυσσῆς. Aeschylus' Διονύσου τροφοί was a satyr-drama with a double chorus of satyrs and nymphs, whom Medea rejuvenates when Dionysus returns from his wanderings.

Th. Mommsen, *Das Regenwunder der Marcus-Säule*. The letter of Marcus Aurelius to the senate, on which the historians depend, is not spurious. They date the prodigy 174, and the column was not erected till after the emperor's death, so that the many events recorded make the prodigy seem further back than it really is. The confirmation of the *imperatoris acclamatio* by the senate is not improbable (cf. Tac. Ann. I 58), when we remember Marcus' moderation. The representation on the column is less full than Dio's account, but not inconsistent with it. The prodigy was an answer to the prayers of the emperor and his army, not of the Christians alone. The connection with the twelfth legion is a pure fiction.

P. Viereck, *Quittungen aus Karanis über Lieferung von Saatkorn*. These are contained in an Egyptian papyrus at Berlin dated 158/9 A. D. The headings were written by the clerk of the *σιτολόγοι* and the rest filled out by each farmer. They show that an ἀρτάβη of grain was reckoned to an ἀρουρα of land, and that Karanis was a centre of distribution for three great plains.

G. Thiele, *Anaximeneia*. The τέχνη under Anaximenes' name is probably not his. The whole work is made up of fragments of earlier treatises, put together with little care, so that we find false definitions of ἀστεισμός (22) and σύνθεσις ὀνομάτων (23) among other errors. The style abounds in repetitions and the transitions are defective. The author was not a sophist, but a λογογράφος, lacking Attic grace, unscrupulous, superstitious. Interpolations

are detected in νόμος 90. 17 (Sp.), ἔλεος 77. 1, παρέχειν 26. 11; in 64. 8 read οἶον λείπε λόγον μίμημα.

C. Robert, Nochmals das Plato-Relief. This cannot be a family group nor a grave-relief. The bad perspective of the chair-arm, the use of the rug with the cushion, and other details point to its modern origin. The artist has put a Plato head on a copy of the Vatican Menander, and the drapery of all the figures is awkward and inconsistent.

Fr. Krebs, Metiochos und Parthenope, publishes a Greek papyrus fragment from the British Museum containing a novel written from dictation in a provincial dialect. Kaibel and Robert append a restoration of the document.

Miscellen.—U. Wilcken. Two recent papyri show the use of an era dating from the κράτησις of *Caesar divi filius*, which was the conquest of Alexandria, Aug. 1, 30 B. C.—R. Herzog. The claim of Kos to be the birthplace of Leto (Herond. II 98, Tac. Ann. XII 61) was first advanced by the Asklepiads in order to outdo Epidaurus and Delos.—C. Robert. The Tyskiewicz vase in Fröhner, Pl. 12, is proved spurious by the faulty presentation of the myth, by the modern gestures, and by the drapery of Phrixos, which exposes the left arm and covers the right (cf. Ar. Av. 1567).

M. Wellmann, Leonidas von Byzanz und Demostratos. Aelian's treatment of fishes is not taken from Oppian, but both used Leonidas (flor. 100 B. C.), who was also a source of Ovid. Leonidas read Aristophanes' epitome, not Aristotle himself. Aelian also borrows from Demostratos, who was independent of Aristotle and fond of the marvellous.

U. von Wilamowitz-Moellendorff, Die Herkunft der Magneten am Maeander. They were related to the Macedonians and settled in Thessaly; they emigrated to Crete and from there to Asia. They were crowded out of Ephesus into the valley of the Lethaeus, and lost all remembrance of their language and their heroes. Their gods are hellenized barbarians, they have no real connection with Apollo, and the inscription published by Kern records a mere fiction of later origin.

B. Keil, Der Perieget Heliodorus von Athen, publishes and discusses fragments of this author preserved in the Vitae X Orat., Pliny, the lexicographers, etc. These show that he was also an antiquarian, and gave full and accurate descriptions of the condition and situation of the monuments, arranged according to persons or families. He often preserves important inscriptions. The decrees in the Vita Dem. 847 A are all from Heliodorus, not Kraterus. The latter was a pupil of Aristotle, and his συναγωγή contained only documents of the fifth century. 844 A is from Hermippus, 842 F from Caecilius. In Pliny, only XXXIV 76 and possibly XXXIV 74 and XXXV 134 are from Heliodorus. He may have been the source of the δημόπρατα cited by Pollux in the Hermokopidae affair. Heliodorus probably wrote in fifteen books on the monuments of Athens, περὶ ἀκροπόλεως being the first, περὶ μνημείων the third, and others περὶ ἀναθημάτων and περὶ τριπόδων. The decrees, didascalia and historical explanations were contained in excursuses.

E. Meyer, *Der Ursprung des Odysseusmythus*. The oldest part of the *Odyssey* is λ 25-48, 84-104, 121-224, with the *Kyklopeia*, the beginning of ν and the recognition in ψ. This was told by Odysseus to the Thesprotians, but his true home was in Arcadia (cf. Paus. VIII 14. 5, 44. 4). Here Penelope, too, was honored as the mother of Pan and was perhaps identical with Artemis. Odysseus is only an epithet of Poseidon, 'the angry,' and *πολύπορος* suits the god better than the hero. The *Nekyia* is only another version of the idea that gods die as well as men. Ithaca appears as the farthest land visible from Arcadia (cf. ι 21 ff.), so it was like an 'island of the blest' to the mountaineers, a fit home for the god. The *Kirke epos*, which, like the *Kalypso lay*, is only a repetition of the idea of the *Nekyia*, is next in age and was developed in Ionia parallel with the *Argonaut myth*.—*Todtendienst und Heroencult*. Among the Greeks, as among the Egyptians, Hebrews and Arabs, the dead are shadowy and unreal, and the offerings were suggested by affection, not by any fear of their power. Hero-worship originated in the displacement of local deities by the Olympian system.

H. Graeven publishes and comments on a fragment of Lachares. This defends the ancient custom of using metrical feet in prose, but its own prologue follows the more modern rule that two unaccented syllables should precede the last accent of the kolon. Lachares thus occupies middle ground between the old and new systems of rhetoric. The fragment contains long extracts from Dionysius and Hermogenes.

F. Blass, *Die Danae des Simonides*. This is a complete poem, but is not strophic. It is a dithyramb like the *Europa* and *Memnon* (cf. Hor. Od. I 15, III 27). The situation was explained by a *ὑπόθεσις*, as in tragedy.

Th. Mommsen, *Armenische Handschriften der Chronik des Eusebios*. A comparison of the errors in GNE shows that GN were copied from E after its mutilation, N being more exact than G.

P. Stengel, *Zu den attischen Ephebeninschriften*. *ἤραντο τοὺς βούς τῇ θυσίᾳ* in CIA. II 467, l. 10, etc., does not mean that men carried oxen on their shoulders, for the gods received only willing victims, and the absence of *ταῦροι* excludes any idea of a bull-fight. We have merely a different term for the usual *ἀνερπειν* (*ἀνελειν*, γ 448) of the sacrifice.

A. Hoeck, *Der Eintritt der Mündigkeit nach attischem Recht*. Ar. Rep. Ath. 42 states that an Athenian reached his majority at the *end* of his eighteenth year. We may reconcile the data of Demosthenes' life (Dem. 27. 4, 6) with this statement, if we assume that he was born about June 384, lost his father about May 376, and attained citizenship in June 366.

W. Strootmann, *Der Sieg über den Alamannen im Jahre 268*. Since Aurelius Victor (34. 2) alone mentions this event, Duncker refers the VICTOR. GERMAN. on coins to a victory of Aurelian in 270. But the title Germanicus borne by Claudius as early as 269 (Rev. Arch. 38. 120) confirms the statement of Victor.

J. Vahlen, *Varia*, XLVII, defends *ὀλίγων δὲ τινων ἐν αὐτοῖς* in Galen, Protrep. I, p. 18 Kaib.; XLVIII defends the passages bracketed by Arnim in D. Chrys.

12. 84, 13. 9, 7. 98, and cites many cases of similar repetition in the relative clause.—In Minuc. Fel. Oct. 19. 4 *Eo altior . . . traditum* refers to Genes. 1. 2 and should read *Esto altior*, where *esto* is concessive. It was written *ēo*, hence the corruption. The defence of this passage strengthens the other O. T. reference in Minucius (34. 5).

G. Wentzel, Zu den atticistischen Glossen bei Photios. Photius, in his treatment of Atticisms, used the lexicons of Pausanias and Dionysius of Halikarnassus. To the former belong the explanation of proverbs and comments on religion and law, to the latter the unexplained proverbs, stylistic and grammatical comments, and passages where Ἴωνες are contrasted with good usage, or Ἑλληνες cited instead of Ἀττικοί to support some rule. An examination of the glosses on Thukydides shows that they all come from Dionysius.

J. Toepffer, Das attische Gemeindebuch. The ληξιαρχικὸν γραμματεῖον was not a list of men eligible to office, for it included ephebi, but of all the citizens, those possessing (ἄρχεω) the right of inheritance (λήξις; cf. Aesch. 1. 103, Harpok. s. v.). The ληξιαρχοί, too, had nothing to do with elections, but were the custodians of this record. λήξεις also came to be synonymous with ἡλικία, the ages (18 to 60) under which the citizens were enrolled. All family rights were controlled by the state, Athens had no *ius privatum*.

M. Schanz, Suetons Pratum. The περὶ δυνάμεων λέξεων, being in Greek, was no part of the Pratum, and the verborum differentiae was merely a collection of synonyms from Suetonius' works. The περὶ νομίμων, de genere vestium, ludicra historia and de anno Romanorum belong to a separate treatise called Roma. The Pratum was made up as follows: Part I. Man. Book 1. The origin of man. 2. The parts of the human body (Reiff., pp. 272, 273). 3. Sickesses (de vitiis corporalibus). 4. The course of human life (Prisc. 8. 21). Part II. Time (Prisc. 8. 20). 5. The century. 6. The year. 7. The month. 8. The day. Part III. Nature. 9. Natural phenomena (Isidor. de nat. 38). 10. Animals (Schol. Bern. Georg. 4. 14). 11. Plants. 12. Minerals. Suetonius probably used Nigidius Figulus, who also has this threefold division. Censorinus is our chief source for Part I, and Isidorus for Part III. Both used Part II, but Censorinus gives fuller and more faithful citations.

G. Kaibel, Sententiarum Liber Septimus. Emendations to Aristophanes, Kratinos, Eupolis and Hermippus. Schol. Ven. ad Ar. Vesp. 1169 refers to the philo-Spartan Amyniai (cf. Ar. Vesp. 463 ff., 1267 ff., Nub. 463 ff.). Hermippus' Iambi and Kratinos' Seriphii were written about 422.

A. Behr, Der amphiloichische Krieg. The inscription in Herm. XXVI 43 does not prove that the Kerkyraean aristocrats took part in this war. If they had done so, the democrats would not have stayed at home in Kerkyra. They must have returned early in 426, before the war which resulted in the complete destruction of their friends. In l. 10 read ἐπαναστάντων, referring to some earlier factional strife.

Miscellen.—Th. Mommsen. A new copy of CIL. VIII 979 shows that Attius Varius and Considius were *legati* of Scipio (705–8), and a Lilybaeon inscription mentions L. Plinius as *legatus* of Sex. Pompeius (715–18).—W. Kroll shows the inaccuracy of Müller's text of Pseudo-Kallisthenes by a

collation of BCFLMVW for I 26, p. 27.—F. Blass. Till the fourth century the heathen wrote *Χρηστιανοί*, but the believers (after 100) *Χριστιανοί*. Thus Justin Martyr uses the former in his apologies, but the latter in his Dialogus intended for Jews. The Latin *Christiani* originated independently in Rome, perhaps as early as Nero.—H. Graeven. The theoretical part of Nikolaus' Progymnasmata is found only in Brit. Mus. II. 889, and may be emended by the scholia to Aphthonius.—B. Keil. Ar. Rep. Ath. does not mention the officials of the Oropos territory known from IGS. 3499, 4254, etc., so we can hardly accept *Ἀμφιάρατα* in 54. 7 against palaeographic evidence. The Amphiaraea came between Metag. 9 and Pyan. 19.—A. B. Drachmann. The stichos numbers published from Cod. Vat. Gr. 138 are obtained by simply counting the lines, not by calculation.—G. V. Thompson. The Athenian army was led by a strategus as early as 610 (Strabo, XIII 38) or 590 (Plut. Solon 11), and by 490 the polemarch had become a mere figure-head. This militates against Keil's emendation of Ar. Rep. Ath. 4. 2 in his Solonische Verfassung, II 4, N. I.

U. Wilcken, Alexandrinische Gesandtschaften vor Kaiser Claudius, publishes a Berlin papyrus (511) containing a report of the complaints made by the Anti-Semites of Alexandria against Agrippa II before Claudius and Agrippina, 53 A. D. This serves to correct the partisan accounts of Philo and Josephus. Claudius displays his pedantry by allusions to Tarquin and Avilius, son of Romulus. The Paris papyrus (Herm. XXVII 464) and another from Berlin (341) tell of a similar embassy to Trajan.

F. Münzer, Zur Kunstgeschichte des Plinius, collects passages from XXXIV 9-80 dealing with the development of working in bronze, and from XXXV treating of pottery and painting, which are all taken from Xenokrates. Since he was himself an artist in bronze, his treatment is technical rather than historical, and he is guided mainly by his own artistic judgment. Other portions of Pliny are referred to the learned Antigonos, who worked over Xenokrates, adding material from other authorities and quoting from poets and epigrams. Duris is another source traceable in several places. He is fond of contests of artists, the relations of master to pupil, women in art, love-stories, etc. Further examination discloses some new data from Varro and a few statements due to Pasiteles. Remarks on imported luxuries go back to Nepos, strange and wonderful stories to the traveller Mucianus. Accounts of works of art located in central Greece are from Xenokrates, in the islands and Asia from Mucianus, in Rome from Varro.

C. Pascal, De Cereris atque Iunonis castu (CIL. VI 357). *Castus Cereris* is not 'fasting' (Arnob. V 16 refers to consecrated bread, Dionys. I 33 to libations with water), but the chastity enjoined upon women at the August festival of Ceres. *Castus Iunonis* has a similar meaning (cf. Ov. Fast. II 557 ff.), and was in force during the February festival of Juno Lucina, when virgins offered food to a snake (Prop. IV 8. 7 ff.) living in a cave, probably in the grove of that goddess near S. Lucia in Selci. This rite was brought to Rome from Lanuvium.

P. de Winterfeld, De tribus Germanici locis, defends 622 by comparing 605 and 626, 673; reads *Tunc repit Cynosura alte* in 313 and *Quin etiam Lyra*

Mercurio dilecta, deorum Accepta est proli. Caelo nitet ante labore Defectam effigiem in 270-2; in 272 connects *laeva* with *planta*.

L. Mitteis, Zur Berliner Papyruspublication. The documents bearing on civil law are classified as I. Suits at law, II. Contracts. I. Complaints were made to the centurion as a police-officer or to the strategus of the νομός. The latter merely prepared the cases for the *conventus iuridicus* of the prefect of Egypt, and complaints had to be lodged at least ten days beforehand. Suits were also entered directly with the *iuridicus* of Alexandria and, if allowed, were adjudged by him at his *conventus*. Both prefect and *iuridicus* could delegate their authority, in some cases even to a strategus. Jury-trial was unknown in Egypt. II. Contracts were recorded at the ἀγορανομείον by Greeks, at the γραφεῖον by Egyptians. Record of the transfer of real estate was kept merely for the information of the tax-gatherer. Among other details, we learn that the rental system pressed hard on the poor, and tenantry at will was in force, that antichresis was practised in Egypt at least, that the elder son inherited two-thirds of the property, and that as early as 199 the right of *longi temporis possessio* was limited to ten or twenty years. Μεσίτης means (1) arbitrator, (2) witness at court, (3) administrator of a will (Gal. 3. 19), (4) sequester, (5) mortgager.

Miscellen.—U. Wilcken has examined the MS of Ar. Rep. Ath. and gives ten new readings, besides some thirty notes tending to confirm the text of Blass.—W. Soltan shows that Appian's account (B. Civ. I 7) of the *lex agraria* implies the existence of an earlier statute and that the Licinian law does not necessarily presume many large tenants of the *ager publicus*, so that the latter law may be as old as 367 B. C.—U. Koehler publishes two short dedicatory inscriptions from the Athenian acropolis, belonging to the empire.—K. Kalbfleisch publishes readings from a Paris MS (Suppl. grec. 687) containing part of Aristotle's *Metaphysics* (agreeing with Laur. A^b), fragments of Philoponus' commentary to the *Analytica priora*, and a portion of the twelfth homily of Clement.

BARKER NEWHALL.

NEUE JAHRBÜCHER FÜR PHILOGIE UND PAEDAGOGIK, 1893.

Fascicle 1.

1. Zum Panegyrikos des Isokrates, pp. 1-24. G. Friedrich proves that the Panegyric was written end of 385 or beginning of 384 B. C.

2. Zu Thukydides, pp. 25-33. Hugo von Kleist interprets and analyzes several passages of Thuc., book II, without resort to emendation or athetesis.

3. Zur Topographie von Alexandria, pp. 34-6. Juliopolis and Nikopolis Crusius identifies as two names for the same place.

4. Review of Maass' *Aratea* by F. Susemihl, pp. 37-48.

5. Der Angriff des M. Lepidus und M. Brutus auf das Reformwerk Sulla, pp. 49-63. Lepidus, Franke asserts, began his opposition to Sulla when he

entered upon his consulship, but secretly, and only openly after Sulla's death (Sallust, II 10 ff. notwithstanding).

6. Ueber *bidens hostia*, pp. 64-8. A. Nehring explains the phrase as signifying a sheep or other animal whose two middle milk teeth have been replaced by larger and permanent teeth. This occurs now in the case of sheep between the ages 1 and 1½, but may have happened in Roman times at the age of 2. *Ambidens* is identical with *bidens*.

7. Zum ersten und zweiten Buche des Quintilianus, pp. 69-78. Emendations of bks. I and II of Quintilian by Kiderlin.

8. Zu Valerius Maximus, p. 78. *deferrent* for *referrent*, VIII 10, 2, suggested by Stangl.

9. Statiana, pp. 79-80. Lundström reads *celebrant sua* for *celebrent tua*, Silv. II 4, 10, and *lites* for *litus*, III 5, 93.

Fascicle 2.

10. Vorhomerische Kampfschilderungen in der Ilias, pp. 81-94. Hermann Kluge demonstrates that in the Iliad are found descriptions of warriors (1) unarmed with the breast-plate, (2) with antique helmets lacking cheek, neck and forehead pieces, and (3) without greaves. All this corresponds with the representations found at Mycenae, and Kluge holds that the poet took these descriptions from older epics.

11. Inschriftliches, p. 94. Bencker discusses C. I. G. III, n. 6738.

12. Die Danaïdensage, pp. 95-112. W. Schwarz thinks that the origin of the Danaïdæ legend was an epic dealing with ships, the number 50 being fixed by the πεντηκόντορος and the names drawn (a) from the geographical knowledge of the day, (b) from names of ships, and (c) from Argive conditions. Name of the poem may have been Danaïs and the poet was Argive. Apollodorus drew his list of names from this poem, which was written 1000-800 B. C. Hyginus' list is later and not Argive.

13. Zur Odyssee, p. 112. Pökel refers μνν, Od. γ 269, to the singer.

14. Review of Keil's Die Solonischen Verfassung in Aristoteles Verfassungsgeschichte Athens, by Fr. Cauer, pp. 113-20.

(13.) Zur Odyssee, p. 120. Interpretation of β 30 by Pökel.

15. Ueber den Verfasser des Buches *de mortibus persecutorum*, pp. 121-38. Brandt defends himself for the assertion that this work is not that of Lactantius against objections raised by Belser and Jülicher.

16. Fragmente einer Handschrift des Macrobius- und Plinius-excerpte, pp. 139-43. Discussion of the Macrobius and Pliny excerpts on ten parchment leaves found in Cologne in 1889. A. Behr.

17. Zur Schillers Uebersetzung der Aeneide, pp. 143-4. Rubensohn points out Schiller's misunderstanding of Aen. II 174 f.

18. Miscelle, p. 144. Pökel reprints a Greek poem, written by Nauck in 1852/3, regarding Ellendt's Lexicon Sophocleum.

Fascicle 3.

19. ΥΠΕΡΕΙΔΟΥ ΚΑΤ' ΑΘΗΝΟΓΕΝΟΥΣ, pp. 145-61. Text and critical notes by Blass.

20. Zu Xenophons Anabasis, pp. 161-2. Note on Anab. IV 3, 10 by Ernst Hasse.

21. Der dualis bei Polybius, pp. 162-4. Note on Polyb. III 51 by Ernst Hasse.

22. Review of Giuseppe Jorio's Un codice ignorato delle Elleniche: ΞΕΝΟΦΩΝΤΟΣ ΤΑ ΠΑΡΑΛΕΙΠΟΜΕΝΑ ΑΠΕΡ ΚΑΙ ΕΛΛΗΝΙΚΑ ΕΚΑΛΕΣΕΝ ΕΙΣ ΟΚΤΩ ΒΙΒΛΙΑ ΔΙΑΙΡΟΥΜΕΝΑ, Leipzig, 1892, pp. 165-76, by Fr. Reuss.

23. Die Gründung von Tarent, pp. 177-92. The Partheniae, according to Geffcken, are the original inhabitants of Laconia who were not enslaved when Laconia was captured by the Dorians. During the Messenian wars they revolted and were allowed to leave the country, thus founding Tarentum. They were Achaeans, and Tarentum was therefore not a Doric colony. Name Partheniae comes perhaps from the name of the mountain which separated Arcadia from Argos.

24. Zu Aristoteles Politik, p. 192. Susemihl defends his rejection of Pol. II 8, 1267 B, 22-28, as interpolation.

25. Zu Plautus, pp. 193-9. Emendation of Pers. 140, Menaech. 89, Capt. 912, Trin. 823, by Julius Lange, to which is added a note by Fleckeisen upon the monstrosity *reddux* in the Capt. passage.

26. Zu Terentius Phormio, pp. 199-200. Fleckeisen suggests *abin hinc in crucem* in Phorm. 368.

27. *Ante annos*, vor Jahren, pp. 201-2. C. F. W. Mueller shows that Petschenig's addition of *paucos* to this phrase in Amm. XXVI 10, 5 is groundless.

(15.) Pp. 203-23. Continuation and conclusion of No. 15, pp. 121-38.

28. Zu Ciceros Dialog Hortensius, p. 224. Explanation of frag. Cic. 99 (Mueller) by T. Stangl.

Fascicles 4-5.

29. Die Zinsurkunde zu Ol. 88. 3-89. 2 (C. I. A. 273), pp. 225-60. An exhaustive discussion of Boeckh's and Kubicki's interpretation of this inscription by G. F. Unger.

(20.) Zu Xenophons Anabasis, p. 260. Boehme would read *φρονεραρχίας* for *φρούρια* in Anab. I 4, 15.

30. Urteile griech. Prosaiker der class. Zeit über die Stellung der griech. Frau, pp. 261-76. The testimony of Hdt., Xen., Plato, Aristotle and the orators, Th. Matthias holds, agrees with that of the poets to the effect that the position of woman in classic Greek times was much more favorable than appears from the testimony of the law or than has been generally believed.

31. Die Reihenfolge der Tragödien in Aischylos Prometheia, pp. 276-82. Bussler defends the order *πυρφόρος, δεσμώτης, λυόμενος*.

32. Zu Platons Philebos, pp. 283-8. Emendation and exegesis of fifteen passages of the Philebus by Apelt.

33. Kritische Bemerkungen zur Geschichte Timoleons, pp. 289-98. Ch. Classen concludes with this article the critical discussion of the testimony of Diodorus and Plutarch regarding the last years of Timoleon.

34. Zur Kosmogonie der Stoiker, pp. 298-300. A. Häbler interprets the MSS readings of Kleomedes, I 1, 6 f.

35. Juliopolis und Nikopolis, pp. 301-4. Refutation by W. Schwarz of Crusius' statement (pp. 34 ff. of this journal) that Juliopolis and Nicopolis were identical.

36. Die Reihenfolge der Briefe des ersten Buchs von Horatius und das Verhältniss zwischen Horatius und Maecenas vom Jahr 21 an, pp. 305-20. Th. Oesterlen dates the epistles of the first book of Horace as follows: 23 B. C. epistt. 13, 4, 2, 5, 6; 22 B. C. 19, 17, 14, 16; 21 B. C. 9, 7, 10, 3, 15; 20 B. C. 20, 11, 8, 18, 12, 1.

(32.) Zu Platons Philebus, p. 320. Apelt emends 49 A.

37. Die Häfen von Karthago, pp. 321-32. R. Oehler, incited by Torr's topographical study of the two harbors of Carthage (Class. Rev. 1891), undertakes a minute and detailed study of the same topic, showing wherein Torr's views are erroneous.

38. Zu Terent. Hautontimoroumenos, p. 332. Fleckeisen emends v. 937 by a change of the word-order.

39. Zu Ovidius Metamorphosen, pp. 333-6. X 183 ff., XV 364 and VII 836 emended by O. Stange.

40. Zu den Handschriften des Lucanus, pp. 337-53. The value of M (Montepessulanus) in distinction from V (Vossianus) is emphasized by C. Hosius.

41. Zu Tacitus Agricola, pp. 353-6. *amaritiam* is suggested by Hachtmann for *avaritiam* in Agric. 9.

42. Zu Caesar de bello gallico, pp. 357-61. J. Lange suggests emendations to five passages of Caesar's Gallic War.

43. Ueber die Quellen zu den Feldzügen Julians gegen die Germanen, pp. 362-8. Libanius and Ammianus found material for their history of Julian in a work treating of Julian's expeditions written either by Julian himself or by Magnus Carrenus. The existence of such a work is asserted by W. Koch.

Fascicle 6.

44. Steinhaufen als Fluchmale, Hermesheiligtümer und Grabhügel in Griechenland, pp. 369-95. The Modern Greek custom of heaping up piles of stones upon the spot where some offence against a community has been committed, each passer-by casting a stone upon the pile, as a curse to the author of the offence, is traced by B. Schmidt to prehistoric days. It gave way in the times of ancient Greece to the erection of stone-heaps in honor of Hermes (*Ἑρμιαί*), but when the old religion died out the ancient custom was revived.

45. Theognidea, pp. 395-8. Peppmueller reconstructs three elegies of Theognis.

46. De Aristophanis Avium versu 586, pp. 399-400. R. Helm proposes a solution of the *crux* in Aves 586.

47. Zu Platons Gorgias, pp. 401-2. *γράμματα* (Gorg. 484 A) P. Meyer interprets as "written magical formulae."

48. Zum griechischen Roman, pp. 403-8. G. Thiele defends his interpretation of Cic. de inv. I 19, 27 against the attack by Rohde.

49. Oppiani Cilicis codicum in bibliothecis horum adservatorum series, pp. 409-16. An enumeration of all the existing Oppian MSS by R. Vári.

50. Zu Manilius, pp. 417-23. Th. Breiter defends the readings of the Manilius MS at Madrid in thirty-seven passages.

51. Ueber zwei Briefe Ciceros an C. Trebonius, pp. 424-32. W. Sternkopf finds that Epist. XV 21 was sent by Cicero at the end of 708 or beginning of 709 from his country estate, while XV 20 dates from his return to Rome shortly after.

(25.) Zu Plautus, p. 432. Stichus 145 is explained by Julius Lange.

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